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F 3

Old & copied lectures on
Pathology

apply to what I have called healthy diseases as
well as to those which are acquired. ^{Slugs} The Hunger
& ^{parturition} thirst - menstruation - pregnancy are all the effects
of partial excitement in the parts they respectively occupy.
The excitement in these ~~cases~~ healthy diseases is morbid or irregular,
as much so as in any of the acquired dis-

-cases. -

In the production of morbid excitement whether
in healthy or acquired diseases, there is no accession
of excitement or strength to the whole body.

- The preternatural excitement or strength
of one part of the body, is the effect of its
abstraction from, and diminution in
~~another~~ parts. Thus the preternatural force
of the arteries in an inflam^d joint is the
effect of its abstraction from the muscles,
manifested in this being too weak to sus-
tain the weight of the body. The quantity of
excitement in diseases Thus too the preternatural
force of the muscles & tendons in the =

The ~~debility~~ debilitated & depressed part is in a craving or craving state, while the healthy parts being in a plus state discharge this inequality of excitement forcibly & suddenly into the weak or depressed part, & thus produce morbid excitement or action analogous to the in some particulars to the effects of lightning upon animal & vegetable substances. ~~These remarks~~

~~I said formerly that morbid excitement does not follow debility and depression by a necessary law of the system. They often wear away without ^{inviting} ~~causing~~ disease from the want of an exciting cause. I ^{have only to} ~~shall~~ add further that there is now and then an interval of days, weeks, months & perhaps years between the production of debility, and the production of disease or morbid excitement.~~

- tetanus is the effect of the abstraction
of excitement from the bowels and blood=
repels & hence the coolness, feeble pulse
& dissolved blood which we observe in that
disease. The dissolved blood is from the
feeble action of the blood repels upon
it.

48 57
of this, there are many proofs in the
records of medicine. See Dymas vol. 1. p 431.

I come now to my ^{18th} last proposition.
There is but one disease.

VII. There is but one disease. ~~For~~ I

I repeat it again ~~there is but one disease~~
~~repeat it again~~ ~~and~~ ~~repeat it again~~

However strange and paradoxical it may
the ~~presence of all the physicians that~~

could I say again gentlemen -
~~have ever lived~~ ~~on that~~ ~~see~~ ~~see~~ ~~see~~

I repeat it again and again,
~~I say~~ there is but one disease - and that

is morbid excitement, or irregular action.

- It is immaterial where this morbid ex-

-citement be fixed, - whether in the blood -

- vessels, nerves, muscles - bowels, viscera or

lymphatics, or whatever depress or forms

it appears still it consists in morbid excite-

ment. This simple view of the Unity of

Disease will save us much trouble in our

inquiries in medicine. It appears in different

forms in different parts of the body, ~~but~~ ^{and} or

In a high grade of this morbid excitement,
 the whole system is more or less deranged.
 A kind of Delirium invades the disease.
~~perhaps p 27. but~~ parts of the body. Old and
 natural Affections or Sympathies are
 dissolved. There is preternatural excitement
 without excitability ^{in some places}, & preternatural
 excitability without ~~preternatural~~ preter-
 = natural excitement in others, and there
 is in many instances an excess or a defi-
 = ciency of both in the same parts of the
 body. The whole system may be compared
 to a Ship in a storm. Nature is driven
 from the helm, and loses her course. Every
 thing is The fluids ^{are pressed} ~~pass~~ through new Channels,
 or ~~is~~ in an excessive or deficient quantity
 into old ones. Every thing is thrown out of its
 place ^{by an error local} ~~or~~ unduly pressed in its natural situ-
 = ation. This is a short Act of disease or morbid
 excitement.

it is varied by the different texture & situation of different parts of the body as I shall say in the sequel of this lecture, but all its forms are derived from one state of the diseased part - that is ^{from} morbid excitement.

It may be said here that certain parts of the body are disordered from obstructions, effusions, and destruction of substance in which there is no morbid excitement. This is true, but these phenomena ^{I have said} are not diseases, but the effects of disease which had been produced by previous morbid excitement. The water which is found in the Ventricles of the brain is not the cause of Hydrocephalus in tumours. It is the effect only of previous morbid excitement in the blood vessels of the brain. Obstructions & Schismus in the liver are in like manner not diseases, but the

✓ They differ from diseases further in being numerous. They are as many in number as the qualities ~~and~~ of the matters of which they are composed. ~~These~~

However simple this morbid excitement or disease may be, it appears in a great variety of forms. The principal of these forms of disease are Convulsion, Spasm - preternatural heat - itching - Auras & stifled excitement, each of which shall be described hereafter & all of which ~~are supposed to be morbid~~ ^{are derived from morbid} ~~in order to render the opinion I have~~ ^{of the unity and modifications only of a} ~~delivered of the Unity of disease let us which~~ ^{unity of morbid excitement.}

~~I have delivered, let us take a view of other~~
~~of the Operations of Nature, and of some other~~
~~Objects of human inquiry & observation.~~
 Thus we observe
 & ~~There are~~ several different kinds of storms. We see them with, & without rain, with - and without hail - snow & sleet. We see them with, & without

effects of disease, or of that morbid excite-
 -ment, in the liver which is called Hepa-
 -titis. ~~in latter~~ when they induce disease
 is is by ~~reacting~~ this reaction upon con-
 -tiguous parts, which is afterwards com-
 -municated to the whole system. I have
 called the effects of disease - ^{infecta} ~~that is~~ <sup>to per-
 -turban</sup> ~~the~~ ^{dis-}
~~Obstructions~~ ^{Obstructions} - Schissi, ^{gangrenes} ~~cutaneous~~ ^{dis-}
~~orders~~ ^{Obstructions} in order to deliver them from a
 synonymous meaning with disease. They
 I confine them only to those cases of
 Derangement from natural order & action
 in which ~~the~~ morbid excitement has
 arisen, or has never taken place as in
 the West Indies, & now & then in the U.S.

~~These facts have I delivered to you~~

V They differ
Numerous,
as the Qualities
they are com

However
or disease
may be it
forms. The

= case are
heat - itch

each of which
all of which
in the
excitement
delivered of
unduly excited
I have seen

of the Op
Objects of
of the
storms

rain, &

I lect. we see them wind

V and in what I have called delirious
Action, and Abstraction, and in de

VI. The ^{whole} ~~whole~~ System is ~~disordered~~ more
by it.
less deranged ~~in disease~~: a kind of delir

~~from~~ invades the affected part of the
old sympathies or Sympathies are dispo
by it. There is preternatural excitement

= out excitability, and preternatural ex
= bility without excitement, and there

in many instances an exup, or the
= cy of both in the same parts of the

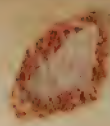
The ~~the~~ whole body may be compared to a
in a storm. Nature ~~now~~ is driven from the

and loses her course. Every thing is thrown
of place, or unduly pressed in its natural

situation.

positively
independ

more
of debi
of the
are dip
temene
mal es
there
or they
of the
ned to a
the h
throw
nature



Thunder and lightning, and with & without
a clear and cloudy sky, but storms are
notwithstanding a Unit, and all these
different forms, ^{are nothing but} ~~that is~~ irregular actions
or morbid excitement in the atmosphere.

But the Unity of Disease will ^{derive} ~~afford~~
^{still more} ~~more~~ support ^{from} ~~from the~~ ^{comparing} ~~the~~ ^{analogies}

~~Analogy to~~ ^{with} ~~moral~~ evil. I have said
there is but one disease. I say - with
equal confidence, ~~there is but one~~ ^{however change it may}
sin - ^{James Gunt.} ~~I sincerely~~ there
^{is but one sin} ~~is but one sin~~ - and that is Self-

Love. When man fell, says a celebrated
writer, he fell into himself, and ~~this~~
^{into the same} ~~from this~~ abyss he ^{has drawn} ~~draws~~ all his posterity

A

Sup: 60-1

Our Subject will receive still further ⁵⁰ illustration from
its ~~the~~ analogy with moral evil.
I have said there is but Disease - I will
now add further - there is but one sin.
This Gent. I say again - there is but one
sin and that is self love. When man
fell he fell into himself. ^A This primary or seminal
sin of self love is the fountain of all other
other sins. They however different they
may appear in their nature or effects
they all originate in this inverted prin-
-ciple. We steal and murder only be-
-cause we love ourselves better than our
neighbours. We riot in sensual ^{pleasures} gratifications
only to gratify our self love. We ^{are} detract
from the merit of our rivals - ~~we envy~~
~~and~~ only because we are under the influence
of self love. We ~~are~~ ^{are} ungrateful to

Again diversified as the body of man is
 by size and color, and as his mind is, by
 the Variety of his talents & dispositions in
 the immense number of the inhabitants
 of the Globe still they are a Unit. They all
 agree in certain qualities which indicate
 their ~~same~~ origin & species to be the same. The
~~residence of one part of them upon mountain~~
~~greater size of the lips in one nation than~~
~~Islands, and of 2 the want of one tooth on~~
 one leg another, and even the want of the
 the usual number of fingers or toes, do
 not destroy the Unity of the human race.
 Diversified as there is but one species of
 human beings, and that is the creature
 man.





our benefactors, and we betray our friends,
only because we yield to the suggestion of
self love - ~~the~~ Tyrants & usurpers
oppress their subjects and overthrow empires
kingdoms and empires only to feed the
principle of self love. In short a Vice can-
not be named, that is not an eman-
ation from this deep seated principle
of action in the human heart. But
the ~~simplicity~~ ^{bodily} & purity of Disease will ap-
pear still further when we trace its ^{similarity} ~~source~~
with the ^{original} ~~moral~~ Disease of the mind
which I have named. Is ^{bodily} Disease
preceded by debility? So is ^{the physical} ~~the moral~~ ^{the physical} ~~the moral~~
moral Disease. Adam's Sin in eating
the forbidden fruit was preceded by

~~There were principles of evil de see Edwards~~

✓ ~~There are few men~~ Even the
most profligate men ~~have~~ generally
possess some virtues, or some parts of
their minds free from vicious
- citement.

debility in his will, which predisposed it
 to be acted upon by the temptation which
 deprived him of his innocence, & ~~eventually~~
~~subjected~~ him to death. ² Is bodily Disease
 attended with irregular action? so is moral
 evil - hence we find it compared in the bible
 to a crooked path - and hence all its irregular
 operations. - ³ Is ~~the~~ morbid excitement
 of ~~the~~ in bodily disease, disproportioned
 to its exciting cause? so is ^{vicious or} morbid excite-
 ment in the mind. we see this in the
~~consequence~~ ^{which follows a trifling injury.}
⁴ Is morbid excitement in the body partial
 - so is vicious or morbid excitement in
 the mind. ~~It~~ It seldom affects at one
 time all the passions, or faculties of the
 mind. ⁵ Does morbid ^{bodily} excitement pass

6
V Are the natural Affections or sym-
-pathies of the different parts of the body
destroyed by disease? so, are the natural
Affections of the different faculties of the
mind. Thus the Will (which in a healthy
or virtuous state of the mind acts only
in sympathy with the Understanding &
the Conscience) in a paroxysm of Vice
is disengaged from both, and acts without
or even contrary to the dictates of
each of them.

each of ~~them~~ ^{bodily Disease}
7 Does ~~moral excitement~~, with ~~all its various~~
~~forms~~ take place from an abstraction of
natural excitement ^{innocent instants}
~~thought~~, and the action of an ^{instants} ~~instants~~ upon
the accumulated excitability of the body, without
the introduction of any new stimulus into
the system? So does ~~excess~~ immoral or
vicious excitement in the mind. I wish
this analogy between disease & ~~vicious~~ moral
evil to be attended to. It shows that the

suddenly or gradually from one part of
the body to another? we see the same
thing in the ^{vicious excitement} ~~passion~~ of the mind, ~~the~~
^{thus} when love is suddenly ~~changed~~ ^{passion} into hatred,
and ~~when~~ prodigality, is gradually passed
into avarice. ~~The~~ bodily disease followed
by disorder, and this disorder attended with
stupor and inertia? we see the same
consequences from vice in ~~the~~ ⁺ 9 are there
certain forms of morbid bodily excitement?
- I need not repeat them. we see the
same forms of vicious mental excitement.
we see convulsions in anger
~~convulsions~~ in the heart in avarice. ^{this I mean}
~~convulsions~~ in anger - we see it some-
times assuming a chronic & torpid form
in alternate acts of prodigality & avarice.
more. we see preternatural heat in lust
~~him over 2 leaves to 60-55~~

Letter is of a ^{ob. 5} negative, and not of a positive nature
and thereby vindicates the Deity from the
Creation of evil. — nothing like an evil
principle was infused into the mind of
man when he fell. God's strength was
abstracted from his will only ~~was~~ ^{was} ~~other~~
~~was~~ ~~God was~~ His will was the pillar
upon which his the order and ^{perfection} ~~beauty~~
of his whole mind ~~was~~ were erected. By
the fall of this pillar, confusion, disorder, every
thing was turned upside downwards in his mind. #

V. I shall hereafter resume this Analogy
between bodily ^{Disease} and ~~mental~~ moral
evil, and ~~endeavour~~ endeavour to show
how much they both yield to the
remedies of a similar nature. But there
are other analogies which support the Unity of Disease! (k)
[The celebrated Dr Brown used to say that
the Creator made every thing by one instans-
ment. Perhaps it would ^{be} ~~have~~ ~~been~~
~~been~~ more proper to say he made every
thing by one pattern. I have described
two leaves top 60-61

and ~~gross~~ disorder, distress, anguish
 and pain, or in other words irregular
 morbid, and partial excitement took
 place in ^{all its} ~~every~~ faculties & operations.
~~being in limits of~~ ^{Disordered or injured} ~~of the mind~~ In ~~its~~ this view of this
^{the} noble work of God, we behold viz the
 human mind, we behold all its original
 virtues, but in a ~~an~~ inverted, or dislocated
 state: The Love of the Duty is converted into
 the love of himself. A consciousness of his high
 Descent from his Creator is converted into pride
 in his own attainments. A ^{the love of} ~~Desire of~~ elevation
 in immortality in ~~him~~ is converted into a
 love of ~~some~~ temporary fame. ^{the} ~~Does~~ an
 error loci takes on a translation of the
~~fluids fluids and functions of the functions~~ ^{of the body}
 from this ~~the~~ natural situation: or
~~other parts of the body~~ take place in bodily disease? ^{the}
 see the same thing takes place in the

This change in the mind of man by the
~~abstraction of the~~ ^{loss} may be compared to a
 elegant ~~and costly~~ ^{house} filled with elegant and costly furniture
 all arranged in different rooms in
 exact & natural order being suddenly ^{falling} ~~pre-~~
~~whisked~~ by the abstraction of its foundation.
 Every thing now appears out of order, the
~~eye~~ and the eye turns from it with dis-
 gust. But all this is effected - not by the
 addition of any disorganising principle.
 - It is induced by the abstraction of one of its
 parts - or in other words by a cause purely
 negative, - such as produced the disarrangement
~~dist~~ in the faculties & operations in the mind
 of mind. go to 8th p: 60 - 5 + (p)



00-6
Mind of under the influence of moral
evil. Self love occupies that throne in
the heart which was intended only for
the love of God and man. The love of
earthly fame, occupies the place of the
Desire of a heavenly immortality. Envy
is against the person of a fellow creature
is a strong love of ^{more} occupies the place of
that aversion from ^{evil} only. Envy
occupies the place of just emulation
Avarice of Economy & Prodigality of Charity
- In this manner I might go on
to show that every vice is nothing but
a ^{dislocated} virtue out of place or a virtue
out of place. I return to p 6
I should deliver this opinion of evil being
a negative quality only with diffidence were
not supported in it by our illustrious Coun-
- tyman Mr Edwards, His words are

We see itching in every - ~~affected man~~
~~total excitement~~ ~~and~~ in sudden and
transient gusts of ~~of~~ hatred, and suffocated
~~excited~~ vicious excitement in that
degree of ^{anger} ~~excitement~~ which produces ~~blind~~
~~and~~ inability to ~~act~~ speak or act.
^{Disease}
~~of~~ bodily ~~disorder~~ followed by disorder
is this disorder attended with stupor &
inertia? We see the same consequences
from vice in the insensibility of the soul
fornicity, conscience & sense of duty from
long protracted, or Chronic vice. V.
to p. 60-5 opposite side.

stands at the head of the champions of ortho-
~~odoxy~~ who in theology & metaphysics appear
as follows,
His words are in order to account
for a sinful corruption of nature, there
is not the least need of supposing
any evil quality imposed or implanted
in the nature of man by any positive
Cause, or ~~any~~ influence whatever
from God or the creature. A little
attention to the nature of things will
be sufficient to satisfy any impar-
-tial inquirer, that the absence of
positive good principles will be follow-
ed with the ~~total~~ corruption of the
heart without occasion for any
positive influence at all. An original
return to q. p. 60-4 & return to q. p. 60-4 p. 275

= the Divine Character. He seems to have
Delighted in this prerogative of his nature
in all his works, and hence ^{they all} it appears
to be ~~his true~~ appear to ~~be~~ have been
made ~~created~~ like Adam in his own image.
or in other words, Unity in essence & variety
Unity in Cause, & Variety in effect, seem
in form seem the whole creation.
to be stamped upon ~~every thing~~ ~~was~~
when to T.D.

But to return to the

I might ^{disagree} ~~disagree~~ here and show further
how much medical and moral truth
mutually support each other. I said
formerly that the Air gave the first
impulse to animal life, ~~and~~ by its
~~impossible & unperceptible~~ ^{impossible & unperceptible}
impression upon the lungs, & that after
it had excited other actions by means
of association, it ceased to be felt, and
yielded to the sensation of stimuli which
produced those other actions. In like

~~A concise view of my History of disease.~~

① You will not perceive the immense difference between my opinions and Dr Brown's upon the proximate cause of disease. Subject. He divides all diseases into Asthenic and Sthenic. ~~Feeling that~~ The former he supposes to consist of in simple debility & depression, or what he calls direct, and indirect debility. The latter in increased, but regular excitement. I do not admit debility, or depression to be a disease, but suppose them to be the predisposing and inviting cause of disease, and I ~~deny that~~ ^{place} Sthenic ^{only in} disease ~~consists in~~ increased, and irregular excitement. Again. Dr Brown says that excitement and excitability are equally diffused thro' the whole body in disease, though in different proportions: On the contrary, I believe health to consist in an equal diffusion of excitement and excitability, ^{into} ~~through~~ the whole system, and disease in a ^{each of} ~~the~~ ^{parts of} ~~the~~ ^{system} ~~in a~~ ^{in a} ~~reverse~~ ^{reverse} state of ~~the~~ ^{the} ~~system~~ ^{system} ~~there.~~

= Manner Self Love gives the first impulse
to our moral actions. All the actions of a
Child for several years are selfish. They ~~rel~~ ^{ch}
embrace only its ^{own} pleasures & particularly ^{that w:}
its appetite for food. As a Child advances in
life, the stimulus of self love associates itself
by means of pleasure with Domestic Af-
fection ^{with} friendship & benevolence in all
its subordinate branches, and ^{finally} ~~forms~~
under certain circumstances with
what Dr Hartley calls Theopathy or the
Love of the Supreme Being. From habit
the impulse of ~~self~~ self love like the
Air in the lungs ceases to be felt &
the will acts under the influence of the
~~social~~ domestic, social & benevolent
principles that have been mentioned.
The actions performed by these principles
are more numerous & more powerful
than those performed by the solitary = 1

~~This case into Phrenic & Asthenic. I do not admit of a single disease being Asthenic. The Asthenia of Dr Brown is predisposing debility only - not ^{an} the existing disease. They are the opposites of each other - and exist independently of each other. We see debility in infancy & old age without disease, and we see disease marked with ^{great} preternatural strength - particularly in the blood vessels in inflammation & in the muscles in convulsions - ^{against} the practice to which my ~~theory~~ ^{theory} of disease is directly the contrary of Dr Brown's.~~

~~Dr Brown's~~ ^{but a physician,} ~~theory~~ ^{of disease} is directly the contrary of Dr Brown's. ^{Dr Brown's} all his remedies are intended to remove debility. mine (as I shall say hereafter) are intended to remove, and equalize morbid excitement, and afterwards to obviate its recurrence by ~~and~~ removing predisposing

or Disorders to belong

✓ ~~admit~~ debility ^{to be} a disease. I am
far from excluding ^{them} it from being
Objects of medical attention. Many persons
die from ~~mere~~ ^{& Disorders} debility without disease
of any kind. The business of medicine
therefore as I shall say in our Therapies
- lies is to remove ^{them both} this debility, as much
so as it is to cure Disease. -

7. ~~+~~ Oppression - or suffocated excitement
to as to to preclude ^{various} ~~reaction~~ ^{morbid}
~~excitement~~ action. ~~+~~ Illustration of the
system below reaction.

= 1 principle of life, just as the motions
of the heart and brain ~~and all the parts~~
are more numerous ^{powerfully} than the motions

of the lungs from which they ^{derive} ~~require~~ their
actions. What great effects do we behold! here
gentlemen from the most simple causes! &
these causes - like the spring of a watch,
not only invisible - but increasing with the diminution
of the original stimulus ^{that} produced
them, ~~lose them~~ ^{and which} like the origin of the
rile, is lost and forgotten in the numerous
streams, and powerful Cataracts which
issue from it. Here then we settle -

p. 63^o

or subsequent debility by cordial Diet, and
tonic medicines, for Although I do not admit

- In a word - the history I have given ^{the origin of}
and nature of ^{and debility} Disease and its consequence in disorder, maybe

compared to an ascending or descending ladder
by means of the following steps. 1 Elevation ^{but} on

from natural excitement from or increased
debility from Stimulus. 2 Debility whether

from abstraction or action. 3 increased or
preternatural excitability. 4 Depression,

or what Dr Brown calls indirect debility 5 ~~The~~
~~action of an irritant, or of an exciting or~~

~~occasional cause.~~ 6 Disease, or morbid
excitement. 7 Oppression - or suffocated

excitement to such a degree as to preclude
obvious morbid excitement until relieved

by depletion. 8 prostration of excitement
to such a degree as to be relieved only by

stimulants. 9 Disorders or the effects of

with diminution of original strength - like the tide -

63
= tells the long agitated dispute whether man
can be a selfish or a disinterested creature.
In childhood he is obviously selfish, but
in youth and manhood from the causes
that have been ^{he is disinterested} mentioned, this is not
however the case in all minds. In
some people the ^{gnoribus} stimulus of self love
is felt in every stage of life. Such persons
resemble a man whose lungs are so
insensible from disease as to feel ^{the im-} ~~power~~
= ^{inspiration of the air} ~~inspiration~~ from every inspiration, which ^{inspiration} ~~power~~
suspends or enfeebles all the motions of
every other part of the body. The association
of ^{self love} ~~pleasure~~ with domestic - social and be-
= nignant affections is dissolved by sickness
as I shall say hereafter. It likewise
decreases or ceases in old age - hence we are
twice children in selfishness, as well
as in the weakness of our bodies and
intellects. I return ^{back} from this digression
to p. 60-7. ©

64- be ^{not} ^{from} the expenditure of excitability on
disease which occurs from the Apation, or
from the Absence of morbid excitement.
That is where irritants act without excitability
and thus bring on the part to Disorder with-
out the intervention of disease. 9 Debility.
where the disease is cured.

This is the ordinary Insuppression of
Cause & effect in the production of disease,
but I wish you to take notice that there
are frequent exceptions to it. Sometimes
the remote Cause has over-predisposing
debility and produces instant Suppression.
again.

such an ^{Oppression on} ~~Depression~~ ^{on} ~~the~~ ^{whole} ~~prostration~~ of the system as to
prevent its reacting in morbid excitement
or disease, ^{without depletion - or Stimulants} or such partial impressions as
to induce Disorders - that is, ^{such} a Torpor in
the animal fibres as to prevent their
assuming any of the forms of disease.

Is another and a more remarkable
exception to the order that I have ~~described~~ de-
scribed in the ~~progress~~ formation of
disease. We sometimes see debility - Depression
~~obvious on~~ ^{obvious on} sensible morbid excitement -
~~Depression~~ ^{Oppression} - prostration and death
all occupying at the same time different
parts of the body. The last ^{is death} appears in local
mortifications, ^{which occur in} ~~in~~ ^{also} ~~in~~ ⁱⁿ the fibres.

I have consistently = 1
turn over ^{one way} ~~to~~ to 55

63
it ^{both} leaps over debility & depression and produces
disease. Further - it ^{arises itself of} leaps over debility, &
depression. and ~~disease~~ leaps over disease so
as to produce ^V ~~disease~~. In this way the
~~remote~~ miasmata act in the East Indies when
they induce suppuration and Schirrus of the
Liver without previous pain - inflammation
in other words disease. Lastly - the remote
cause - is sometimes so violent as to in-
stantly to leap over debility - depression &
disease, ^{Opurition & prostration -} and thereby induce sudden death.
This has often occurred in the plague &
in other furious diseases. - But there is

If might here illustrate as well as
strengthen all the propositions I have advanced
upon the origin of bodily disease, by shewing
the ^{its} analogy in ~~this~~ its causes & effects
with moral evil. We ~~can~~ all bring into
the world with ^{to vice} innate predisposition from

Q I might further illustrate & strengthen the doctrine of the Unity of the Disease, by its analogy with physical rain as well as that which is moral. There are several different kinds of storms. We see them with, & without rain, with & without hail. Snow & sleet. We see them with, & without thunder & lightning, we see them in a clear & a cloudy sky, but all these different forms depend upon one cause - that is irregular action, or morbid excitement in the ~~atmosphere~~ ^{said} ~~to be~~ ^{called} malarial disease.

excitement in the ~~the~~ ^{said} morbid disease
 I have constantly called morbid disease
 consisted simply in morbid excitement, ~~the~~
 and I know that the word ^{generally}
~~knows that its nature is~~ is ~~it is~~
 employed to convey an idea of the greatest high
 grade of disease. It is used for this purpose by
 Mr Hunter in his elaborate & excellent

✓ debility in the ruling faculty of our minds viz the will. ~~to this. Temptations~~ ^{a single remote cause - viz: temptation} acting upon this predisposition - produces morbid excitement in the passions and gives them a ~~dis~~ ^{a selfish or crooked} wrong ~~or wicked~~ direction.

~~That is~~ This morbid excitement in the passions is a Unit. It consists wholly of Self love. all vices however different in their nature or effects originate in this passion. invested principle, and lastly all moral evil is more or less partial - seldom affecting at one time all the different faculties, or even all the passions of the mind.

✓ I might further illustrate & strengthen the doctrine of the unity of disease, by showing ^{other kinds} will well to that ^{is} its analogy to the physical, as moral unit. there are several different

I shall now proceed to mention the different forms of disease or of morbid excitement

treatise upon inflammation. But I
 object to ~~it because it does not~~ ^{is} is confined
 chiefly to parts ⁱⁿ which the ~~flow~~ because it is
 the effect of only of morbid excitement, & never
 takes place, but in ^a moderate degree of morbid
 excitement, or after morbid excitement is
 so reduced ~~as~~ by depletion, or time, as to relax
 the serous vessels, and thereby to enable them
 to receive red blood, for in this ~~is~~ ^{as} as the
 Derivation of the word from *flamma* - or
flame imports) inflammation consists.
 Disease, or simple morbid excitement often
 kills without inducing inflammation. ^{See} 3
 After death from ~~some~~ ^{some} malignant fevers - (Cholera, &c.)
 Hydrophobia & even apoplexy, the parts
 affected, which discovered ~~for~~ ⁱⁿ great pain,
 signs of violent disease, exhibit no one mark
 of inflammation by the injection of even
 a single serous vessel. Of this, I could adduce
 many dissections from Willis, Livingstone

I shall now proceed to describe ~~to~~ 65 the different forms of excitement in the human body.

They are in 1. Convulsions. This occurs in the blood vessels in fever, and in the muscles, as in Tetanus, hysteria -

Epilepsy - & ~~I shall say hereafter~~ ^{What are commonly called convulsions} of all kind. It is the ~~most frequent~~ ^{common} form of disease.

~~It appears most frequently in the blood vessels because they are~~ ^{most exposed to the cause of disease from their being the outlet ports, so}

2 Spasm. This occurs in the ~~liver~~ ^{colon} and

~~It is in parturition~~

in Asthma. ~~It is divided into~~ and in the limbs

in that disease ^{what is} called Cramp. It is divided as in trismus or lockjaw into tonic & clonic. The former is constant,

the latter is alternated with ~~low~~ relaxation,

& contraction, as in parturition. It affects the muscles, bowels, stomach, ^{passage} lungs, hepatic ducts & even brain.

3 Preternatural heat. This is always local.

It is either external, or ~~internal~~ ^{internal affecting} affecting

the skin locally, or universally, or the bowels,

stomach - breast and head.

4 Itching. This occurs chiefly ^{upon} the skin,

in the arms - pudenda & navel. It is often

a symptom of Gout. It is favourable after ex-
ternal inflammation, as it indicates a less grade of disease.

5 Antacid. ~~These great~~ ^{These great} ~~shocks~~ ^{shocks} attended with
colicifera.

Bonetus, ^{Blay} morgagni and Lind, and Lower. [See
p: 100 of Common place book for 1810] The mof
vonna kills without exciting any inflam:
in the stomach. Unless it induce a Vomiting,
and even the poison of the opas when injected
into the lungs does not colour the plasma w:
the least sign of inflamⁿ. Although it brings
on instant Death. This has been proved by
experiment. ^{A case of Death from Arsenic in New York}
Register - ^{The} no kind of disease which
to suddenly kill in the West

Indies Dr Blane says, seldom Discover by
dissection any marks of inflammation. The
immense force of ^{the remote cause} ~~excitement~~ ^{or was morbid excitement}
quishes life before inflamⁿ. ^{has time to take}
place. I have mentioned ^{from P. Humboldt} the same absence
of inflamⁿ. But of all other effects of dis:
ease in the cases of Death from the yellow
fever mentioned at Vera Cruz ~~was~~ in the 3rd vol.
of my Inquiries. Disease in these cases is so
imperceptible that Baillieart describes it by
saying. "Ac Si cum aniria, mortis occasio
evolapet."
"Very storm" ^{or forms of wind without rain.} - we have something like them in
Disorders. The excitement is too violent to be
admit of effusion ~~of any kind.~~

90 Vn ~~reference~~ to p 65 (u)

suddenly

66.

pain, passing thro' the head, breasts & limbs
as in the gout in which case I
called it *Aura Arthritica*. It constitutes that
terrible & distressing disease called by the French
Physicians "*le Doloureux*" - I have called
it in this disease "*le Doloureux*" - I believe it sometimes kills gouty
patients & perhaps other patients.

6. Suffocated excitement. ~~It consists~~ This
form of disease consists in such an ac-
cumbulation, or accumulation of excitement as to suspend
motion or motion & sometimes sen-
sation. It discovers itself by the absence
of heat of a frequent ^{a full} pulse & even of pain
in some of the forms of malignant fever.
That this is the case, I infer from its
being ^{from heat: a frequent pulse & pain being induced} ~~induced~~ by abstracting a portion of the
force of a stimulus from the system by
dyskinesia. Heat & frequent pulse,
pain are often induced at once by the
loss of blood. Dr. Physick informs me of a
striking fact which occurred in his practice

✓ You will perceive that I have excluded Colic
from the forms of disease. It is the effect
only of the Absence of morbid excitement. I
likewise exclude hemorrhages & Sweats from
the forms of disease. They are the effects only
of some of those forms that have been
enumerated. —

§ The frozen excitement in this case
was converted into water, or in other
words into obvious or movable excite-
ment.

67
 About the year 1801 which furnished a
 striking illustration of this 6th form of disease,
 and of the efficacy of the practice I have
 mentioned in curing it. — He was called to
 a boy in the neighbourhood of the city who by
 a fall from a horse in a race, fractured his
 skull. He found him in a comatose state.
 Upon removing some of the bones of the cra-
 nium he perceived no motion in the brain.
 Its blood vessels were ~~prostrated~~ depressed,
 by suffocated excitement. Upon bleeding him,
 the blood vessels began to pulsate, & the excite-
 ment which had been suffocated, instantly
 expressed itself by morbid action over every
 part of the brain. ~~I have met with many~~
~~similar instances of suffocated excitement,~~
~~being concentrated in the head, lungs - bowels &~~
~~limbs, have occurred in my practice~~
 active & obvious form by ~~the~~ other depletion
 = my holding

✓ [Thus the same cord by being disbe-
-witted, struck, emits a thousand
different tones.]

